VOL. I. MARCH, 1886. No. 3.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

Monthly, 50 cents per year. Single copy, 5 cents.

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SPECIAL NOTICE.

If our friends to whom we sent specimen packets of No. 1 or No. 2 of this magazine, have not distributed them, or can reclaim any of them and send them to us, we will gladly return them the postage, and *they may thus save us the expense of reprinting these numbers.* We will then print an extra large edition of No. 3 and supply as many specimen copies of this as any one will write for, only *write early* that we may have some idea how many are wanted.

UNITY—With the first of March this weekly Organ of Unitarianism in the west enters upon its ninth year. Its pages will be enlarged to the size of the *Nation*, and its corps of writers and subscribers will be augmented by the consolidation of its present constituency with that of the *University*, a journal that for nine years has been identified in one form or another with the broad and progressive interests of culture in the west. With this added force and size UNITY will continue to stand for Freedom, Fellowship and Character in Religion, to build on these abiding elements the higher life, to seek a unity beneath conflicting dogmas, a community in all denominations, a sympathy between all religions, and to make thought worshipful and worship thoughtful, and thus advance the organic life of the Unitarian cause for which it has ever worked and with which it will continue to faithfully labor. Resident Editors—Jenkin Lloyd Jones, David Utter, James Vila Blake. Associate Editors—W. C. Gannett, F. L. Hosmer, C. W. Wendte, J. C. Learned, H. M. Simmons, Albert Walkley. Office Editor—Charles H. Kerr. Published every Saturday at 175 Dearborn street, Chicago, at $1.50 per annum, in advance. Sample copies free. Special inducements to those willing to assist in obtaining subscribers. Address CHARLES H. KERR & CO., 175 Dearborn street, Chicago.

THE INQUIRER, a Religious, Political and Literary Newspaper, and Record of Reverent Free Thought. Established 1842. The first number of the INQUIRER was published nearly forty years ago. During the whole course of its history it has been identified with the interests of those free churches which, under various names, are bound by no fixed creed, but seek to promote a scientific theology, and the cause of practical righteousness. The INQUIRER, as a political paper, advocates the adoption of those measures which are best fitted to aid in the moral, social and religious regeneration of this country. It is, as it always has been, an independent supporter of liberal principles. The INQUIRER, as a literary paper, presents its readers with criticisms on the leading theological, philosophical, historical, biographical and sociological works of the day. The INQUIRER, as a record of reverent free thought, reports the meetings, sayings and doings of the Unitarian and other free churches and societies in the United Kingdom. The INQUIRER contains leading articles, occasional notes on topics of the day, reviews, correspondence, religious intelligence, and other matters of general interest. Terms of Subscription—A single copy for 3 months (13 weeks) prepaid, 2s. 6d.; ditto for 6 months, 5s.; ditto for 12 months, 10s. Subscriptions can commence at any time. All payments in respect of the INQUIRER to be made to Mr. WALTER MAWER, Sunday School Association, 37 Norfolk Street, Strand, W. C., London.

THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. I. MARCH, 1886. No. 3.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. OSCAR CLUTE, ... Iowa City, Ia.
Rev. ROBERT COLLYER, . . New York.
Rev. CHARLES G. AMES, . Philadelphia.
Rev. GEORGE L. CHANEY, . Atlanta, Ga.
Rev. H. PRICE COLLIER, . Hingham, Mass.
Mrs. J. T. SUNDERLAND, . Chicago.

All communications to be addressed to

REV. J. T. SUNDERLAND,
175 Dearborn Street,
Chicago, Ill.

EDITORIAL NOTES.

ABOUT OUR CRITICS.—We aim in this magazine at representing not just our own personal thought on each matter, but those greater principles and positions which are the broad common grounds on which Unitarians in general stand. That we can do this so as to satisfy every extremist we have never imagined. We shall be content if we can do it in some measure to satisfy ourselves, and especially if we can succeed in grasping and expressing what is the general feeling among our people, and our ministers,—especially among the masses of our earnest, patient, faithful laymen and laywomen who don't say much, but who *think* a great deal. This is what we try to express, and we shall try to do it justly and fairly, but we cannot engage in any controversy about it. The very condition of space and time puts that out of the question. What chance would a monthly have in discussion with a weekly? So our critics must not regard it as any disrespect if we simply take their criticisms for what they may be worth, and without any reply, simply restate our position with what corrected or added emphasis may seem desirable in order to bring out our point justly or more clearly, and leave it to have whatever weight it deserves.

THE great question needing to be asked by us as Unitarians now would seem to be, not, Shall we have freedom? but, What shall we do with our freedom now that we have got it? For got it we certainly have, complete and perfect. If in any quarter the least sign were made of a disposition to limit or restrict our right to perfectly independent and free thought and expression, our whole body would rise absolutely as one man to protest against and resist the restriction. On this then we are all agreed: we are free, and we shall remain free. But free *for what?* This is the important matter to be considered now. If, as was said at the last Channing club meeting in Chicago, we can take a rest of about ten years from our talk about liberty, and set to work all together, from this time, to see how we can *use our liberty nobly*, Unitarianism will go forward to a new life.

IN a letter just received from Meadville, Prof. Barber says: "I wish you could send us fifty men for our Divinity School. We have but fifteen so far this year—some new, capital ones, though." *Would* that we *could* send fifty! And why should not fifty be sent? We are certain there are many times fifty earnest, gifted young men and women in the land, essentially in sympathy with our Unitarian thought, and desirous of making the most of their lives in highest ways for the good of their fellows, who, if their attention were but called to our ministry and the splendid opportunity it opens for the noblest possible life-work for such as they, and if only a little friendly urgency were employed or interest shown in the matter, would gladly go to Meadville and Cambridge and fit themselves for Liberal Christian pulpits. Here is an important work for our ministers and churches, and for all of us as individuals to do: to be on the look-out all

the while for young persons of ability and consecration, and to take pains to call their attention earnestly to the unequalled field for noble usefulness which the Liberal ministry to-day is offering.

Our two Sunday-school associations —the "Unitarian Sunday School Society" (7 Tremont Place, Boston) and the "Western Unitarian Sunday School Society" (175 Dearborn street, Chicago), both need funds and both deserve help. Every church ought to give some subscription each year, to whichever of them it finds most useful and helpful. Our churches are too afraid of sending in small contributions, and so many of them send none. The Unitarian Sunday School Society asks "at least six thousand dollars" for the work of the year, which includes, it must be remembered, the furnishing and stocking its book-room, soon to be ready, in the new "Unitarian Building" in Boston. Friends, pay your money cheerfully!

Not a sectional Unitarianism, but a national Unitarianism—this is what we want in this country if we are to be strong. In nothing is it easier for sectionalism or provincialism to spring up than in religion. Especially is this the case with a body like ours, in which the spirit of individualism is so strong and the spirit of co-operation is so weak. It is here, therefore, that we need to be on our guard. To get one Unitarianism of the east and another of the west or one of the north and another of the south cannot do otherwise than weaken us. If we would prosper we must all stand together. We must resist everything which would encourage the idea of a peculiar kind of Unitarianism for this section or for that. A national faith, a national body, a national life—let this be our motto in every section.

As is mentioned in our "Foreign Notes" there is a great stir in England over propositions for "church reform". They are all started under the impetus of the movement for disestablishment, and they are started too late. The great Anglican church has had its opportunities in days gone by of widening its borders so that it might have been substantially the church of the English people. It neglected those opportunities. It has acted in the spirit of a great powerful sect so long that half the most earnest life of England is hopelessly separated from it. The special reform that it first needs is, to be freed from the mischievous and deceptive support of the state, and to be left, like all the other English churches, to manage and to support itself. When it is thus put on the right footing then let the church reformers come in, and if they can accomplish their work it is quite possible that the Anglican Episcopal church might become the leading church of Christendom. But that is a big "if"!

The Church of the Unity, Springfield, Mass., publishes the following excellent statement of its aim as a church. It is broad, non-credal, free,—throwing the doors of the society open wide to all persons who care for its fellowship or help, while at the same time it does not make the mistake of forgetting that a church is primarily an association for Christian worship, and that the help it undertakes to render men should be first of all help in the practical religious life:

"The object of this society is the free worship of the one true God in the faith and spirit of Jesus Christ. Its fellowship is open to all who desire so to worship, and who seek such communion, without any doctrinal test or inquisitorial examination. Its services are designed to afford strength to the weak, rest to the weary, comfort to the afflicted, and to sustain a living discipleship to the great founder of the Christian church. All who regard such aids to a good life as indispensable, and weekly prayer and praise as elevating and purifying, are invited to join the congregation and render whatever help they may be able to give to the perfecting of public worship."

In an age when there is much flipant talk about the "antagonism between religion and science" it is interesting to see what a great master of science like Prof. Huxley (a man, too, who cannot

be charged with having any undue leanings toward religion) has to say upon the subject. In his recent widely-read article in the *Nineteenth Century* on "The Interpretation of Genesis", Mr. Huxley writes:

"The antagonism between religion and science, about which we hear so much, appears to me to be purely factitious—fabricated on the one hand by short-sighted religious people, and on the other by equally short-sighted scientific people. * * The antagonism of science is not to religion, but to the heathen survivals and the bad philosophy under which religion herself is well-nigh crushed."

THE cry heard in some sections of the Unitarian camp to-day is, "No beliefs essential! No forms! No letter! The *spirit* is all we want." There is a truth in the cry. But there is an error, too—how *fatal* an error let Dr. Hedge tell us. He says in his "Reason in Religion": "Men may rail as they please at the letter, and disparage what is outward in religion; but those churches are the strongest that have the most of it; strongest not only in the way of efficient action and ecclesiastical power, but strongest in spiritual vitality. Out of these have come the sublimest examples of spiritual life; while those churches which have thought meanly of the latter, and sought to dispense with it, have languished and died out. George Fox and his followers were filled with perhaps as pure a spirit as ever animated a body of religionists. If spirit without letter could accomplish anything, how much should have been accomplished by them! * * But for want of the letter, which it flouted and disdained, comparatively little was accomplished by this movement; while the Church of England, against which it contended on account of the alleged excess of the letter in its ministrations, has, through that letter, survived to this day, and still flourishes with undiminished vitality; and is at this moment to millions of souls an efficient medium of spiritual life."

THE fact that old errors and deep-rooted superstitions die hard is illustrated afresh by the recent appearance of a book from the press of Scribner's Sons, written by the eminent church historian and scholar, Dr. W. G. T. Shedd, Professor of Theology in the Union Theological Seminary, New York, entitled "Doctrine of Endless Punishment", aiming to show the scripturalness (!), reasonableness (!) and justice (! !) of the orthodox dogma of an everlasting hell. The chapter on "The Reasonableness of Eternal Punishment" is the reproduction of an article which appeared two or three years ago in the *North American Review*, and which excited much public comment at the time. The book deals in such sophisms as the claim that "sin is an infinite evil, deserving of infinite punishment, *because* it is committed *against an infinite Being*". This is very much like saying that a wrong done to an adult is as many times greater than the same wrong done to a child as the adult is larger than the child; or that stealing a shilling from a man owning a million dollars merits a million times more punishment than does stealing the shilling from a man owning only one dollar. Dr. Shedd makes the amazing though familiar and theologically thoroughly "sound" statement "that the infinite, incarnate God suffered more agony in Gethsemane than the whole finite race could suffer in endless duration"; at which a large proportion of his more thoughtful and free-minded readers will simply smile, and say nothing; though here and there one, of an argumentative turn, will venture the inquiry, Well, then, what was the gain to the universe of the atoning sacrifice? The appearance of such books as this of Dr. Shedd's makes one realize anew how great is the need of a church which has for its mission to teach the world, as some one has suggested, that "God is at least as good as a good man".

A CALL TO OUR CHURCHES.

Arlington Street Church, Boston, held a meeting after morning service, Sunday, Feb. 14, almost the whole congregation remaining, at which the subject of their approaching annual collec-

tion for the American Unitarian Association was considered. A feeling was expressed that when the association enters its new building it should have the means for a larger work. The loss of Mr. H. P. Kidder was also spoken of, and to the question "Who will supply his place?" it was answered, "We have *all* got to do it." The result was, that it was resolved unanimously, there and then, to try to raise not less than five thousand dollars a year as the Arlington Street contribution, and to invite all our churches to join in a movement for a general doubling of contributions to the A. U. A.

Now, friends who read this, go to work in your respective societies, and try to have this done. Do not leave it to the minister to take the initiative. It is always a hard thing for a minister to urge upon his people such a large increase. And yet there probably is not one of our churches but can "double up" without any one being really hurt, if the people are willing. Let one or two laymen in each parish speak to one another, and tell their minister to go ahead and they will back him!

THE WESTERN CONFERENCE.

The Treasurer, Secretary and Directors of the Western Conference desire to remind the churches of the west that the present conference year is fast drawing toward its close—only two months remaining before May 1, when all accounts should be closed—and yet many societies have not yet forwarded their yearly contribution to the conference treasury. Will not our western ministers, and not only our ministers but also the trustees and financial committees of our western churches, be so good as to give immediate attention to this matter, and see if they are among the list of those whose apportionments are yet unpaid? Attendants at the last annual meeting in St. Louis will remember that the feeling there was that we ought all to join hands to push the important work of the Conference with greater vigor than ever; and, to make the work more effective, it was voted to increase slightly the apportionments of the various churches. But conference votes, however hearty or wise, are of practical avail only as our ministers and churches stand by them and help realize them in deed. Only two months more before May! Our western work was never more important than now. It was never more necessary than now that it have the co-operation of the churches. Its finances are in arrears and pressing. We can come to the end of the year in good financial condition if all our churches that are behind in their payments will come forward at once. But there is no time to be lost. Brethern of the western churches, this work is your work; will you sustain it, and with promptness and vigor?

AS FREE AS YOU PLEASE, BUT STILL CHURCHES.

Some friends cannot quite accept our statement, in our January number, of "What Church Liberty Really Means". They want something a little freer yet. But what can be freer, in the case of any institution whatever, than simply to emphasize the object for which it exists, and then leave it to every one to judge for himself whether he means that, or even means enough in that direction to really wish to join and work with it?

Now, there is no real difficulty about all this, in the case of our Unitarian churches. (Unitarian *Christian* churches we might say—but it is not necessary. No one thinks of writing "Methodist Christian churches" or "Christian Presbyterianism". Unitarianism is just as much a branch of the great growth of Christianity as Methodism or Presbyterianism). A *church* means religion and worship; a *Christian* church means a society studying religion on the general line of Christ as the great teacher; a *Unitarian* church is such a society taking its stand in that fellowship of Unitarianism, which though never defined, and in some things gradually changing, has been just as distinct for three hundred years past, as any other branch of Christianity. Besides this,

"Unitarians" have another peculiarity which differentiates us from all other churches (at least this is true in America and England—we are not quite sure how it is in Transylvania), namely: that while other churches formulate their faith into some sort of "creed", and put various gates and barriers around their fellowship, ours have steadily refused to do so, and have left our doors entirely open. To repeat what we said before: "Any one is free to join our churches, even to come in to their innermost fellowship without any examination. Even in entering our ministry it is not put to a man to *define* his belief." Only, all association for any purpose necessitates some belief in that purpose, and so we added, "But if, in the course of those changes which are constantly occurring in such a time as the present, he comes to have no longer any belief in God—no longer any such belief as admits of real worship, *can there be any doubt as to what he ought to do?*" We add the italics in order to make our meaning more unmistakable. But then it is precisely this meaning which seems to some to be inconsistent with our professions of freedom. They think—as one friend puts it—that it amounts to saying to such a minister: "No Unitarian ever quite tells another to be gone; but don't you see, sir, that the table is full, that you are not wanted, and that there's the door."

Well, we suppose it does amount to that, with one difference, but a difference which changes the whole aspect of the matter. The question of our Unitarian church and ministry is not one of coming in to a *feast*, and sitting at a table, and of a hint that *the table is full*; it is one of coming into an institution for *worship* and *work*, and of a hint that if a man does *not mean that*, well—as one of our workers we certainly do *not* want him.

It is this fact of a church standing for certain practical objects of worship and work which gives points to the illustration we used of a professor of chemistry. He is engaged to lecture in the most entire scientific freedom, and yet, as we pointed out, if he by-and-by, comes to believe that chemistry is all nonsense, and wants to turn his laboratory into a gymnasium or a newsroom, his trustees will undoubtedly put it to him,—not, "don't you see, sir, that the table is full, and that there is the door," but—"Sir, a gymnasium or a news room is a very excellent thing, but that is not what our chemical department is for; and so we can no longer continue you as a professor."

Or, let us suppose a case still more apposite. Suppose a newspaper established by a group of people, not even as the organ of anything so definite as a church, but simply as the advocate of the most absolute religious freedom; and suppose that one of the editors gradually develops a difference of opinion from the rest of his colleagues as to what constitutes freedom, or as to how much religion should go with it. To repeat our own words: "Can there be any doubt what he should do?" Of course his fellow-editors wouldn't quite like to say, begone, and yet in some courteous, but unmistakable way, they would probably hint to him that he had better withdraw. They would not say that their "table was full;" so far as that side of the matter was concerned they would no doubt gladly continue him as a subscriber, just as a Unitarian church willingly retains agnostics among its general supporters, but as one of the editors, to share in shaping and expounding their course? No! And the lookers-on would say that, on the whole, the exclusion was right, though t might be amused at such a practical demonstration of the necessity of some agreement, even in an association for promoting "freedom" itself.

Now, "Unitarianism," as an association of churches, is an association for promoting *Religion*, and we insist and shall continue to insist, that however wide open we leave our pulpits, it is for those who are really with us in this object. And in saying this, we speak for the West quite as much as for the East. Our churches everywhere are longing for more earnest, positive, *Christian* preaching. If any man means that

thing, even though like some devout and tender souls we know, he shrinks from calling it by that name, we are thankful to have him with us. It is for such men that we kept our doors open. But for those who do *not* mean that,—well, we are not going on their account to shut the door, but we shall point with all the emphasis we can that it is the door of a *church*—not of a discussion hall, not of a lyceum, not even of an ethical culture society with a possibility of some time developing into religion, but of *a Christian church.*

HYMN FOR EASTER DAY.

Lo, the day of days is here!
Brightest Sabbath of the year!
Sing we hymns of gladdest cheer,
Praising thee, our Father!
Not of earth, the light, alone;
Not of man, the music's tone;
Angels sing around thy throne,
Praising thee, our Father!

In that blessed light abide
Saints, with Jesus glorified;
And the friends we thought had died,
Praising thee, our Father!
Christ and all dear souls above,
Who in realms immortal move,
Bless with us thy boundless love,
Praising thee, our Father!

So let all our voices ring,
And the flowers their beauty bring,
To adorn our worshipping,—
Praising thee, our Father!
And forever we confess
Thy great love and holiness,
And thy fadeless glory bless,
Praising thee, our Father!

BROOKE HERFORD.

A SIGNIFICANT INSTANCE.

Recently I preached at a small town that would be usually thought hardly worth attention. But in that little hamlet the congregations were better than sometimes greet our preachers in the great cities. An educated gentleman living at the county-seat ten miles away, hearing of my meeting came over on Sunday evening to attend. After the meeting he sought an introduction, and said that he desired an interview next day. The friends with whom I was stopping told me that he had lived in the county many years, had been county auditor and superintendent of public schools, and was highly esteemed by all.

Next day he told me that more than thirty years ago he read Channing's works and was made a Unitarian by them; that without association with Unitarian people he had all these years kept his Unitarian views; and that now he would like, in whatever way he was able, to be a preacher of Unitarianism. A good deal of interest had been aroused by the meetings of the day before, and I suggested that he begin by preaching there on the following Sunday. He agreed and preached to an audience that included about everybody in the town. He now writes me: "The spirit is on me to preach. My convictions in that direction are too strong to be disobeyed. I trust I am influenced from the right source. I shall begin in my own town, and preach my first sermon here next Sabbath."

It is probable that as we go over this broad west we shall find that this man is not the only one of his kind. May there not be many, not ordained ministers, who can be led to take up our word and present it in effective ways to people with whose thought and customs they are familiar? O. C.

MR. TREVELYAN, in his Life of Lord Macauley, says: "There are few general remarks that so uniformly hold good, as the observation that men are not willing to attend the religious worship of people who believe less than themselves."

God holds in one hand the sorrow that "lasts for a night"; in the other hand he holds the joy that cometh in the morning.—*W. M. Bicknell.*

From out the future, Hope, with waving hand, beckons back to us, bidding all human beings come on, come on, come very straight and ever on.—*W. M. Bicknell.*

KNOWING GOD AND BEING KNOWN OF HIM.

A Sermon by Francis G. Peabody, Professor of Theology in Harvard University.

"*Ye have known God, or rather, are known of God.*"—Galatians, iv., 9.

Paul corrects himself. He writes at first in one form and then in what seems to him a better one; first in the language of his philosophy and then in the language of his faith. Again and again in his letters we can see this self-correction. Take, for instance, the Epistle to the Romans. It begins with a complicated mass of reasoning and speculation about sin and grace and the law, which has perplexed the unlettered student and has been the basis of so many schemes of theology ever since; but after a time it seems as if Paul said to himself: "This is but one side of what I wanted to say. It is only the colorless sketch of my letter. I have written of theology; now for what is practical. Let me put my thought into the life of these people, my philosophy into their religion"; and so the letter sweeps on into that wonderful series of practical precepts which make its last part more dear to the humblest mind than its first part is to the wisest. "I beseech you, therefore, brethren"—"therefore", as if it were a consequence of his metaphysics and theology—"that ye present your bodies a living sacrifice. Be not conformed to this world. Let love be without dissimulation. Be not overcome of evil, but overcome evil with good"—and so on to the end of the letter. And with the change of purpose and tone, the whole style of writing changes. The involved, difficult sentences disappear, and all is terse, abrupt, direct, as a man always is when he is in earnest. We feel that this is the real Paul. He has restrained himself till now. He has wished to lay his foundation of philosophic speculation for his cultivated Roman audience, and he has been able to do it. But now Paul, the religious man, supplants Paul the philosopher; he speaks to cultured and uncultured alike in their common attitude of dependent and sinful human beings, and to the reader it is as when a passage from the "Music of the Future" has its way for a time with its involved harmonies and its clash of sound, and then melts into a simple strain which every mind can follow and enjoy.

The letter to the Galatians was less elaborate. It had a special and practical end. It was written simply to check the notion that people had to be Jews before they could become Christians. It was no place for developing a complete theology. It was only necessary to state the reasons which should decide the case. So they are stated in a phrase instead of a series of chapters. Why should the Galatians not fall into this practical mistake? Because they have known God—says Paul the Theologian—and because this knowledge of God's ways has taught them better; or rather, because they are known of God—says Paul the practical Christian; and because this life in the consciousness of God sets them free from such distinctions and in need of no such laws.

Knowing God and being known of him—here are the two ways by which human life has had to choose in its outreachings toward some relation with eternal things: the way of thought and the way of life, the way of the awakened mind and the way of the consecrated heart. Both were real and trodden ways to the Apostle Paul. He believed in theology, in its place, its gains and its service. He would have thought nothing more foolish than the scorn of theology which is now so common among would-be defenders of religion. The knowledge of God was to him the rational end of the thought of man. But over against this whole range of knowledge there remained that wondrous sense of "being known", to which from all his speculations he turned as one turns from his work to his prayers. I ask you now to follow along, in turn, each of these two ways which thus open before us and try to see something of their course and end.

Knowing God—that is the sublime summing up which religion makes of all human researches and capacities. All other knowledge, it believes, leads up into this knowing of God; and then in its

turn this knowledge of God descends like a ray of sun-light along the lines of all other knowledge and enlightens the whole. Knowing God it is at once the climax of theological learning and the beginning of practical piety. If there is no such thing as knowing God, then all theology would be but fairy tales, and all worship the morbid soliloquies of unhealthy minds. Even so bold as this is the self-confidence of religion. It believes that it really knows something about God. "We speak that we do know." We do not believe that the whole history of devout inquiry is the history of a guess; we do not believe that the whole series of saintly souls who have sought God in prayer have simply been making a colossal mistake. When a soul like that of Jesus Christ appears in the flesh and testifies of this intimate and real knowledge of God, we believe that he can be trusted. He is not likely to be misled. He is at home in this region; he stands higher than we and can see facts more clearly and broadly. If you could have asked Jesus what was the one thing he *knew* with an absolute confidence, he would have answered, "God, and all else through this knowledge and by means of it".

That is the view of religion, and nothing could be more frank or uncompromising or bold. But then, over against it, appears the complete denial of any such knowledge as trustworthy or real. What, it is asked, can be more impossible or unprofitable than all this talk of knowing God? It is impossible, because our minds do not reach up into this kind of knowledge; it is unprofitable, because there is so much real knowledge lying close to our grasp and sufficient for our needs. What has religion to say to such objections as these?

It addresses itself first to the "practical man",—the man who cares only for that which touches and serves his daily needs, and who finds religion does not pay him and is not a practical concern, and asks him simply to consider what the practical concerns of life really are. Sometimes, no doubt, they are the bread and money, the business and tools of our daily work; but sometimes, often in unexpected moments, there come to every life that has any breadth of love or depth of feeling moments when the concerns which seemed most practical drop away from one's grasp like the toppling of solid walls amid the shuddering of an earthquake, and then the single cry of the heart is for God, the living God, the permanent amid the transitory, the interpreter of mysteries, the soul of goodness in things evil. In such times as these—which come, I say, now or soon, to every life, there is but one knowledge that can be called "practical", and that is the knowledge of a power and love controlling events for good; there is but one support worth having and that is the being able to say, "Thy rod and thy staff, they comfort me." In short, there are some things which are of practical use in some contingencies and other things which come into use elsewhere, just as Alpine climbers walk their own way through the meadows but tie themselves together with a rope when they come to the ice; and the most unpractical of all men is he who comes into this higher region and finds that he has brought no life-rope there just because he did not need it below.

"But this knowledge of God is impossible." Here we come to a much more serious matter. Here is where so many have halted of late. They would believe in God, if the evidence were strong enough, but it really was not convincing. They might be sorry, but they must be sincere. Over against the knowledge of God they have set the unknown and unknowable, and they turn away with a certain mild despair to the things which may be safely and surely known. Now I do not suppose that religion can gain much from discussions with this state of mind. This is not the way in which religious conviction is conveyed. But suppose that instead of debating what can and cannot be known, one turns to that about which there is no doubt, and tries to make the most of it. Suppose one takes his own life and work, with all their own inevitable ambitions, ideals, hopes, affections,

fears, and duties, and tries to live and work them out with something like completeness; suppose, in short, one turns from a small and superficial life to one of any largeness of purpose or plan, what does he discover? He discovers within himself and about himself, environing and underlying all his ways, a unity and power and tendency and meaning which are not his to create or to destroy, but only his to discover and obey. This is what the naturalist discovers when he rises from the study of his disconnected facts to the thought of a general law. This is what the artist discovers in the ideals which beckon and control him. This is what any good life discovers as it feels the sweep and import of the moral law. This is what one discovers when he sins and feels himself thrown back and thwarted as though the universe were against him; this, finally, is the overwhelming outcome of any large, true love, sympathy or charity; the sense of dealing with that which is not one's own, of finding on every side of the little island of one's life an ocean of infinite mysteries and soundless depths, of taking the gifts which it throws upon your shore and living in solemn dependence on its tidal life. Ah! How slightly can one interpret in words these lessons of the heart, its warnings to humility and patience and self-control before this wondrous inflowing influence which gives us all that we have and are, and then again withholds from us or withdraws from us only to reveal once more the same all-controling purpose and uncreated plan. What is this insight into events which comes to any one who will but open his eyes and see what makes and shapes his life? What is this single issue of the most varied lives, which makes just the difference between a large, earnest, thoughtful life and a small and torpid one? How strange it seems to say that this is knowing God!—God, who seems, through so much of our teaching, quite removed from all this work and fret of life, and to be sought in such different ways. And yet, here he is, right in the midst of our common vocations and besetting cares, the Meaning and Unity which makes them tolerable and happy to us; and many a mind and heart which believes itself without religion, but which is penetrating in its own way the husk of its experiences, and finding food in this inner law, is in reality knowing God, with all the peace and patience which come from thus resting on the permanent, the significant and the beautiful.

Let us not be un-appreciative of the spirit which may control a mind when it thus refuses to permit itself any knowledge of God. It may be a spirit of stern and admirable self-denial, turning from that which it deeply desires out of sheer loyalty to the bitter truth, forced into ignorance as the end and climax of its knowledge. Such has been the outcome of many a philosophic scheme, of which one simply shows his own ignorance when he uses terms of contempt. But such has not been, I am quite sure, the way of much denial and neutrality into which multitudes are settling. It is not always strenuous reflection, it is very often indolent indifference which makes people say that they know no God. It is not always because they have looked for Him in vain; it is very often because they have not looked at all. Let us not be mistaken by the likeness in appearance which covers purposes so widely different. It may be possible for a man so to deceive himself that he shall seem to bow before a mystery too great for thought when he is in reality only dodging the serious problems of his life. He is like a man journeying to the temple. He may excuse himself from approaching God and call it reverence, when in reality he is as one who is simply weary, and sits himself down to do nothing under the plea that he approaches holy ground and must pause to take off his shoes. Now this sheer indolence is the only effect of modern thoughtfulness which need alarm the religious world. There is but one atheism of which our time or any time need be afraid. It is the atheism of the downward looking, the self-absorbed, the brutal or the lazy life. There is but one agnosticism

which is alarming—the state of mind which refuses to *know itself* and lives on the surface of its soul. These are they who dwell on stony ground, where they have no depth of earth, and having no *root in themselves* they wither away. It is not really *in his heart* that the fool says, there is no God. It is because his heart is undeveloped or unexplored. He has not *used* his heart and that is why he is a fool.

Thus, without discussion of its possibility, religion simply discovers in the deeper ways of human life the practical knowledge of God—of God, the unity and purpose at the heart of things which binds our fragmentary existence into wholeness and gives order and meaning for chaos and despair. But at once we become oppressed with the thought of how slight and incomplete that knowledge is. Real it may be as far as it goes, but how short a way it goes! "Ye have known God", says the apostle; but then again, he writes, "Now we know but in part." You stand by this ocean of God's being and it is real. You know it, but how little of it you know! It stretches and deepens away on every side into endless mystery, and you stand as a little child and toss your pebbles of investigation from the shore. Is this all there is of religion? you ask. Is this dim, scant knowledge of my feeble mind the only bond between my life and the life of God? And at once the whole spirit and history of the religious life rises up and answers, No! I have brought you thus far and tried to analyze this human approach to the thought of God, and tried to justify it as far as it goes, only to make it quite clear that this is not the whole or even the foundation of religious living. It is no such tentative, imperfect effort or intellectual strain which brings the human soul into the confidence of a prayerful faith. It is a sense which asserts itself in a wholly different way, and which is complete and controling at the very start, "Because ye have known God", says the Apostle, "or rather, are known of God"; and in a moment he transfers us from the region of effort to the region of rest. To be "known of God", to rest and trust in a wisdom which is high above us as the heavens, comprehending us and a whole universe besides; to feel, not the power to explain His ways, but His power to explain ours, to have one's ignorance and strivings and sins taken up into His knowledge and His plans, as the plan of a commander holds the duty of a private in the ranks;—that is the life of real religion. It is not the sense of our finding God, it is the sense of *his finding us.* It is not an achievement of our wills, it is an influence of his. It is not our groping for God, it is his drawing of us. It is not "knowing God", it is "being known of him".

Paul, I said, corrects himself. He is really correcting the worst mistake that can be made about religion. It is the mistake of supposing that in such a relation we *do all.* We talk about *proving* God, about *finding* Christ, about *supporting* religion. But if God is a living God, he does not wait to be proved; and if religion is real, it is not we who support it but it which supports us. It is not religious to believe in a God who waits for us to make the first approach. If God is in his universe at all, it must be as a living force, anticipating our approaches and suggesting our repentance. Before we loved him, he has loved us. Before we knew him, he has known us. A real religion implies a real revelation. It is not enough to say that when we cry out for God he *answers* our prayer. It is he who speaks first, speaks by the myriad self-revelations of nature, history and life which win the hearts of men, and it is when we hear across the silences of the universe these intimations of his presence that we send back our answer of genuine prayer.

Ah! What a mystical dream is this—this unverified conviction of being drawn and led and withheld as if in the silences and darkness of the universe one were not all alone. Yes, it is a mystical dream; it is far removed from the processes of the naturalist or the logician; and the sooner this is made plain on every hand the better it would be alike for science, for logic and for

faith. Fortunately for the human race the way of faith is not wholly to be described in terms of science or of logic. It is not a way of demonstration, it is a way of experience. Here we are, absorbed and satisfied with the results of the intellectual methods of our time, and here, fortunately, I say, for us, there remains one universal and inevitable interest which recalls us from the control of the head to the control of the heart. When a vessel preparing for her voyage is unevenly loaded, so that her bow sinks below its proper level and plunges deep into the surging seas, then the sailors say that their vessel has been loaded "by the head", and they set themselves to "trim ship". Now, that is just the work which many a life needs to have done. People are apt to be loaded "by the head". They seem to believe that the more cargo they stow in that one part, the better they will sail. They look for regeneration through culture, and for salvation through sociology. They make of their sermons discussions, and of their worship inquiries. And what happens when lives thus equipped put forth into the real ocean of existence and fall in with its real storms? Why, they are "by the head". They have lost buoyancy. They plunge into depths and are swept by waves which they were meant to ride without an effort. They have forgotten that the rudder which guides the whole is not in the bow of the ship at all and that it is thrown clean out of the water as they lurch thus into the sea. Brethren, let us "trim ship". Let us restore the balance of life. Let us regain the equipoise which sails securely. Let us make room for the admonitions and revelations which are contributed to life, not by its methods of analysis or of demonstration, but through the deeper experiences of the emotions and the will. There is but one way of verifying the wonderful vision which sustains the religious life, and that is to *live*, to live more broadly and more deeply, to live in the realization of the mystery and miracle which thus environs you, to try what the naturalists call the "working hypothesis" of a Will which knows your life and guides your ways, and then to observe what strength, peace and meaning enter into your experience. It is as if you turned from purposeless drifting and set your hand upon the rudder of your life. The secret of your progress is discovered, and your way is plain.

Knowing God and being known of him, the approach of man to God and the approach of God to man. Here are these two elements in life and thought. Each of them is real. Each has its rational justification. Up and down their ascent and descent real messengers pass to and fro between the Divine life and ours. *But the descending message breaks the road.* That is the Apostle's argument. The touch of the life of God awakens the thoughts of the life of man. This is the order of events: First, a religious experience, then, and based upon it, a rational theology. The only wise theologian is he who knows first of all that God knows him. The only hopeless atheist is, not he who seriously denies, while still his honest thought lies open to heavenly influences, but he who has withdrawn himself from the region where these lines of holy suggestion descend into men's lives. I said that Jesus knew one thing better than all else, and that was God. But I spoke wrongly. Deeper than all that marvellous insight and authority which dared to interpret the very ways of God—nay, the source of this authority in Jesus—was the knowledge that God knew him, the sense that his own life was understood and upheld, that there was a divine plan for him to fulfill and a divine will for him to do. The strength of his soul was not in the sense of his own wisdom; it was in the sense of his Father's guidance. The glory of his life was not in its self-assertion, it was in its self-surrender. The hour of his perfect triumph was not when his enlarging knowledge ascended to the mysteries of God; it was when the Holy Spirit *descended* upon him and brooded over his life with its over-shadowing wings.

I hope I have made plain this twofold lesson. I wish that we might take it with us out of the quietness of our

worship here into the life and work of another week. Well would it be for us if our worship might bring any added knowledge of God. We ought sometimes to get here some glimpses of a rational theology. It is a science which has foundations. It is given to man to know something of the life of God. Very fortunate should we be if any new glimpse of this Divine method should be given to us to-day, so that we might be able to say that we have known God as we have not known him before. But if this may not be, and it cannot always be, then let the other and the earlier message have its way. This one thing we can attain. We can know this day as we are not wont to know, that God knows us. We can bow our minds before this tremendous thought, that we are his children, sought for, met, corrected and persuaded, if only we would have it so. Think what it might be to us if, with all our ignorance, we could go back into the world with this calm assurance that we are "known of God," —known of Him, so that all our work and all our waiting have their part in his vast design; known of Him, so that our lives are trusts received from him and are no longer for ourselves alone; known of Him, so that we can be willing to know little because we are known so wholly, until that day shall come when we shall know even as also we are known.

OUR FAITH.

A HYMN.

As when of old the Son of God
Sat by Samaria's well,
Whose crystal waters symbolized
The truth He came to tell,—

One in His spirit and His love,
We seek His grace to-day,
And, thirsting for the living springs,
Lord, give to us, we pray.

To us He saith, as said He then,—
If thou my gift dost know,
Give to the thirsty, and thy cup
From me shall overflow.

He sits beside our wayside well,
He stands within our door;
Forgive us that not always, Lord,
We know thee in thy poor.

MRS. MARY JOHNSON.

A FAMOUS OLD TEXT.

The one text in the Bible which did really look as if it meant the doctrine of the Trinity is finally gone! The revised version has done away with it, entirely and forever. If we turn to the old "authorized version"—1st Epistle of St. John, chapter v.—we read at verses 7 and 8:

7. "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one.

8. "And there are three that bear witness in earth, the spirit, and the water and the blood, and these three agree in one."

In the "revised version" lately issued, the former of these two verses, commonly called the text of the "Three Heavenly Witnesses", has simply, entirely disappeared. It is not in the text; it is not even in the margin! There is no word to indicate that such a passage was ever read as holy scripture, and for many centuries quoted as the most authoritative Bible word for the doctrine of the Trinity. Indeed it has so completely vanished that it may be worth while to tell a little about it before it is forgotten, for its story is one of the curiosities of literature.

All through the middle ages, it must be remembered, the only Bible in use was the Latin translation—the "Vulgate", as it was called. This was a translation from the original Hebrew and Greek made in the fourth century by the celebrated scholar of the early church, St. Jerome. Latin was then the common language, and this came to be the Bible universally used in the churches and monasteries until the Reformation. Indeed Greek and Hebrew gradually became lost languages in Europe, so that even scholars had no other Bible to refer to. Hence there was no one to dispute the creed of the church, for there in the Vulgate stood this text—"The Father, the Word and the Holy Ghost, and these three are

one." What could be plainer? And, to make assurance doubly sure, there was the "Athanasian Creed", working out more fully this central mystery of the Trinity, and laying it down that except a man believe it "without doubt he shall perish everlastingly".

With the Reformation, however, came a great opening of men's eyes. The revival of learning sent men back from the Latin Vulgate to the Hebrew and Greek originals. It was the great Erasmus who first printed an edition of the New Testament in Greek, and when it appeared, in 1516, it was the sensation of Europe. Large numbers of the ignorant priests and monks of the time had never known of any Greek original. They called it a new Bible, and when they found it differed from the familiar Latin, they cried out that "Erasmus had presumed to correct the Holy Ghost". The one change that most excited the ire and alarm of the church was the fact that his Greek Testament did not contain this text of the "Three Heavenly Witnesses", and at once there began a controversy which went on for over two centuries, and is only now finally set at rest.

Erasmus explained that the reason he had omitted this text was that when he looked back into all the Greek MSS. which he knew of, he did not find it in a single one of them. They had evidently never had it. So sure was he of this, that in his second edition, 1519, he still left it out; but at the same time he stated that he had no objection whatever to the verse, and that if he met with even *one* Greek manuscript containing it, he would insert it in the next edition. Straightway he received word from England that there was a Greek MS. there which had it. Erasmus did not go to England. He did not investigate this MS. He never even saw it. Probably he was glad—easy-going man, dreadfully afraid of being classed with the Reformers—of any excuse for getting out of his difficulty. So in his third edition, 1522, he inserted the text, stating that it had been lately discovered in a MS., which he simply calls *Codex Britannicus*, without giving any furthur particulars. While Erasmus thus yielded, many scholars raised their protest, and Luther himself—good Trinitarian as he was on other grounds—stoutly refused to admit the text as genuine. When he made his great translation of the Bible into German, he left this verse out; and in the preface to his last edition he solemnly protested against it, begging those who wished for this verse to make a translation of their own if they liked, but not to put it into his work. But after his death *they put it in*, still keeping the title "Luther's Version"! Thus it came to have an apparently authoritative place, though many learned men never ceased to question it.

As Biblical scholarship made further progress, the questioning became more emphatic. What was this *Codex Britannicus*, on the hearsay evidence of which Erasmus had admitted the verse? No such MS. could be found. Several other Greek MSS. of the New Testament were discovered in various English libraries, some of them of great antiquity; but not one containing the disputed passage. At last one was found in Dublin College Library, which contained it; contained it, too, in the original handwriting! But, alas! this original handwriting was evidently not of earlier date than the end of the fifteenth, or beginning of the sixteenth century—the very time of Erasmus! So that it became about equally clear that this *was* the very MS. on which Erasmus had acted, and, that it was specially manufactured to meet his demand. For every line of investigation has kept strengthening the certainty that the text was never any part of the original Scripture. In the time of Erasmus only seven or eight MSS. of the Greek Testament were known; now, upwards of 1,400 have been discovered and compared, many of them centuries older than any that Erasmus knew. In no single MS. earlier than the fifteenth century is this text found. Various ancient versions of the Scriptures into other languages were examined—versions made in the early Christian centuries—and none of them had it. Nay

—most fatal discovery of all — when they looked back to the more ancient copies of the Latin Vulgate itself, it did not appear there; and, by some allusions in Jerome's works, it had evidently been entirely unknown to him. In fact, it could not be found in any MS. of the Vulgate older than the ninth century. When it appeared in any earlier MS. it appeared merely as a marginal note by a later hand, clearly showing that it had first been added to the original epistle about the seventh or eighth century.

So clear did the case thus gradually become that, by the middle of last century, Bishop Lowth wrote: "I believe there is no one among us, in the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of this verse." All the great scholars of the time either frankly abandoned it, or at least acknowledged that no argument could be founded upon it. Yet still it was printed in every edition of the Bible, and circulated, without a word to indicate any doubt about its genuineness, by the great Bible societies, and constantly quoted by people who did not know better, and sometimes by people who did. Thus it was once quoted by an Episcopal clergyman to one of our leading English laymen. "Why, my dear sir", said the layman, "did not you know that that passage is a mere interpolation?" "Well, yes, I did", replied the clergyman; "but I didn't know that *you* did." So it has continued to be one of the popular bulwarks of the doctrine of the Trinity, and helped to keep up the impression of that doctrine being a Bible doctrine.

Sometimes, indeed, the passage has had the opposite effect, as in the case of a friend of mine, old Lieut. Boase, the barrack master of Pendennis Castle, near Falmouth, whom I used to know, when, about 1850, I was preaching, mission-wise, in Cornwall. He had been brought up in a general way an Episcopalian, and told me how, when in middle-life he began to take a real interest in religion, he desired to read some books about it. So a friend of his, a zealous churchman, lent him a work explaining and defending the doctrines of the Church of England. He read it carefully, and then took it back. "What do you think of it?" said the man who had lent it him. "Well, it is a very good sort of book", said my old friend; "but what a strange thing it is that the writer, in his argument about the Trinity, has left out the very best text for it in the whole Bible!"

"Which do you mean?"

"Why, that in the Epistle of St. John about the three heavenly witnesses!"

"Oh!" said the man, "he couldn't use that, because every scholar knows that that is not a part of the epistle, but was put in by some one long afterwards!"

That answer struck my old friend very much. He felt that his mind had really relied upon that text, and now he found that it was considered spurious, even by men on his own side. He went home; he began to study the matter again; and the more he studied, the more he found that the doctrine of the Trinity was no doctrine of the Bible. He became an earnest Unitarian, met constantly with a few others of our faith in Falmouth, and when there was no minister, it was he who always conducted the worship.

The Revised Version has finally settled the utter spuriousness of this famous old text. But how long will it be before the great Bible societies will be honest enough to leave it out? I shall be curious to see. B. H.

RATHER CHILLY WORK.

Does he enjoy going out preaching in these student years?

Well, that depends. Sometimes, yes; but sometimes—

"For instance, last Sunday, that very snowy Sunday"—and gradually we got it out of him, for he wasn't of the complaining sort, at all—but he had to go out there on the Saturday afternoon, and was to stay at the little country hotel.

"Where was it?" No, gentle reader; that is not to be told; wild horses

shall not draw that out of us—but it was somewhere—and there are plenty of little rural towns in New England that it will fit, more or less. So there in the little hotel he had his tea all by himself, and then went up to his room and read till bed-time. And next morning it was the same at breakfast. At the service hour he went along to the church—a cold, cold Sunday morning, with the country roads deep with snow. Not much of a congregation to be expected.

Ten grown up people and a child. Pretty well for such a straggling town, on such a morning.

Eleven souls. Not very many—and yet it was exactly as large a congregation as the Savior had when he gave that great discourse from the fourteenth to the seventeenth chapter of John. For only the twelve were with him, and Judas had gone out. Just eleven!

So the young man did his best, and tried to make it a real service, and as interesting and living as he could.

And when it was all over, how many of that little congregation came up to the young preacher to tell him what a stormy Sunday it was, and how they wished there had been more out, and to give him—a stranger there among them—some word of friendship, or even to ask him if he wouldn't come into any of their homes?

Not one! They were people of the staid New England fashion—and they did not know him—and so they put on their rubbers and wrapped themselves up and went out. And without one word from any of his congregation, the young man went back to the village inn, and had his dinner, still all by himself. And by himself he remained till the merciful hours had passed, and in the evening the train came along that was to take him home.

And all those eleven disciples were real good-hearted people—and not proud,—only it didn't strike them.

THE WIDTH OF THE CHRISTIAN NAME.

The Rev. Professor James Drummond, LL.D., Dr. Martineau's successor as Principal of Manchester New College, London—our leading English liberal college—has the following admirable words in his inaugural address, delivered Oct. 6, 1885, at the opening of the 100th year of that institution:

"There are many both inside and outside the churches who maintain that it is ridiculous to call yourself a Christian if you reject any of the doctrines commonly known as orthodox. But if you once admit this plea, you must then decide which of the great dogmatic systems is Christian, and deny the name to either Catholicism or Protestantism. If you are not prepared for this, and, agreeably to usage, apply the common term Christian to such conflicting systems, then you must go farther, and allow the appellation to all who sincerely range themselves within the spiritual movement which derives its origin and its name from Jesus Christ. Our theories may be very imperfect, and many truths which we do not yet perceive may be involved in the Christian spirit; and for my part I believe that all our theories are imperfect, and that the spirit of Christ still rises in a solitary fulness of truth and beauty which worshiping disciples have but dimly apprehended. But granting our imperfection and our blindness, yet if our hearts glow with that life which we associate with the name of Christ, if our hopes for the world lie, not in the destruction of Christianity, but in its purification and the more complete triumph of what we believe to be its fundamental principles, how can we be justly classified otherwise than as Christian? Not, however, that we need contend about a word so long as the reality cannot be taken from us; I only wish to indicate on which side of the dividing line we consider ourselves to be."

A SON'S ADVICE TO HIS FATHER.

II.

My Dear Father:—When I read the first of number our new periodical I was glad I had begun my letters with a plain talk, right on the ground floor, about business. Because the whole

thing did seem a little too much up in the steeple, as it were—all about high aims, and noble faiths, and great spreading religious work, and so on. Now that sort of thing is all very well, and we poor fellows who have to grind at the mill for six days out of seven might be the better for a little more of it—but we want it mixing. You know, you were preaching two Sundays since on "mixed with faith", and I couldn't help wondering whether there wasn't a text somewhere, such as "mixed with business". When I looked over that list of the editorial staff, I said to myself, "What that crowd wants is another 'associate editor', who is not a minister—what one might call *a good wholesome worldling.*" But I suppose he'd want paying too much, for there are not likely to be any fat dividends out of fifty cents a year. But perhaps these letters of mine may fill the bill for a time.

Now, last month, when that poor fellow from Scratchalonga was stopping with us for the Conference, and you got to talking about incomes, I couldn't help thinking, why does not some one speak out

ON PARISHES BEING BUSINESS-LIKE.

Why, just think of it! He let out to you that he had a salary of only eleven hundred dollars a year, and he didn't grumble either, only, he said it would be a comfort if he could get it regularly. In that church of his there are several of the wealthiest men in the place, and yet, when he was talking to you, they were behind, over three hundred, on his salary; and he said they were always behind, and he never could get it as he ought to do, but only a hundred now and fifty then, and so on. Why, there is not one of those men would treat a clerk that way; they would be ashamed to go out on the street if they did. But there, because Mr. Brown is a kind, good soul who hates to make any fuss that might hurt his religious work among them, they let things shuffle along in that unbusiness-like fashion. And he said that he believed half the ministers out in his part of the country were in pretty much the same kind of difficulty. "The people don't mean it", he said, "but they are so unbusiness-like." The treasurer won't take the trouble to make the people pay up promptly, and then when the first of the month comes round, he hasn't the money in hand, and he can't pay it out of his own pocket, and so the minister has to wait, and things are always dragging.

What is to be done about it? Well, of course, you ministers oughtn't to have to do anything. But you had better do it than let it go undone. There is no real help to the religious side of a minister's work in letting his people run behind in their pecuniary arrangements with him. Quite the opposite! It weakens his preaching and it weakens their hearing. Your people never treated you so, father; but I know that those two years when that North Polar railroad, in which you had put your money, was passing its dividend, and its shares were down about as low as the thermometer at Aurora Borealis Junction, you preached more old sermons and more poor ones than ever in your life before or since. Why, it stands to reason, you can't think very happily about heavenly things, when you are worrying over the house rent and the coal bill. There is a good deal of truth in that story I once heard, of one of these half-paid ministers, who went to a rich parishioner on Saturday and asked him for the loan of ten dollars for a couple of days. The man lent it him, and punctually on Monday it was returned. Again next Saturday he did the same, and again Saturday after Saturday he kept borrowing that ten dollar bill, and as regularly he returned it. At last the parishioner's curiosity was too much for him, and one Monday as he was receiving the bill back, he said: "Excuse me, I am very willing to go on lending you this, but I wish you would tell me just why it is you always borrow it on Saturday?" "Well", replied the minister, "it may seem a curious thing to you, but the fact is, I find I can always preach better when I have a little money in my pocket." I almost fancy that he didn't have to borrow that ten dollars for the following Sunday.

And it is not only that you can preach better, but your people hear better, when all is fair and square on their part, financially. You just notice, father, and see if it isn't true that about as soon as one of these unbusiness-like parishes falls badly behind on its minister's salary, the people are sure to begin finding out that he's not much of a preacher, and to think that perhaps it would be well to try a change. And so it would. Let them try cash payments for a change! So, father, you tell Brother Brown, the next time you write him, to set his foot right down, and insist on his parish being business-like. By all means let a minister be considerate for his people. It is a bad business for a parish to offer or for a minister to accept a salary which cannot be raised without some great constant strain. Let the minister be as considerate as he will in fixing that matter with them; but whatever they do undertake to pay him, he should, even in kindness to them, insist on their paying with absolute punctuality. The smaller his income is, the more necessary it is that he should at least have no anxiety or uncertainty about receiving that little.

Father, I wish you would press this. I know you hate to say a word about money matters, and you told me the other day that I was "a worldly young beggar." Still you know, the Bible says (you don't suppose you are going to have scripture all one way, do you?) "that the children of the world are wiser than the children of light". And on these matters of dollars and cents they ought to be, only they are not, always, as I have been trying to show you. So no more at present from your affectionate son. "— Co."

P. S.—An idea occurs to me. When you showed me that blank form which is sent round for all our churches to report their condition, I remember there was one question—"Any debt on the church? If so, how much?" Now, why not have them add another item: "*Any debt on the minister? If so, how much?*"

WHAT IS CHRISTIANITY?

AN ANSWER BY THEODORE PARKER.

Christianity is a simple thing, very simple. It is absolutely pure morality; absolutely pure religion,—the love of man, the love of God, acting without let or hindrance. The only creed it lays down is the great truth which springs up spontaneously in the holy heart,—there is a God. Its watchword is, be perfect as your Father in heaven. The only form it demands is a divine life,—doing the best thing in the best way, for the highest motives; perfect obedience to the great law of God. Its sanction is the voice of God in the heart; Christ and the Father abiding within us. Try the whole extent of Christianity, so well summed up in the commands, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind; thou shalt love thy neighbor as thyself"; and is there anything therein that can perish? The end of Christianity seems to be to make all men one with God as Christ was one with him. Its means are purity and prayer, getting strength from God, and using it for our fellow-men as well as ourselves.

In an age of corruption, as all ages are, Jesus stood and looked up to God. There was nothing between him and the father of all. He would have us do the same; worship with nothing between us and God; act, think, feel, live in perfect obedience to Him; and we are never *Christians* as he was the *Christ* until we worship as Jesus did with no mediator, with nothing between us and the father of all. He felt that God's word was in him; that he was one with God. He told what he saw, the truth; he lived what he felt,—a life of love. The truths he taught, his doctrines respecting man and God, the relations between man and man and man and God, with the duties that grow out of those relations, are always the same, and can never change till man ceases to be man and creation vanishes into nothing.

Real Christianity gives men new life. It is the growth and perfect action of the Holy Spirit God puts into the sons of men. It would lead us to take what

help we can find. It would make the Bible our servant, not our master. It would not make Christ the despot of the soul, but the brother of all men. It would lead us to form Christ in the heart, on which Paul laid so much stress, and work out our salvation by this. For it is not so much by the Christ who lived so blameless and beautiful eighteen centuries ago that we are saved directly, but by the Christ we form in our hearts and live out in our daily lives that we save ourselves, God working with us both to will and to do.

CHRIST IN US.

ANGELUS SILESIUS (A. D. 1624-1677).

Were Christ a thousand times reborn of Mary,
And not in thee, then thou art lost forever.
His cross on Calvary can never save thee
Till in thine own heart is the cross uplifted.
Nor art thou profited that Christ is risen,
If deep entombed in sin and death thou liest.
Behold! The eternal word this day incarnate!
Where? In thy heart, when thou thine own life losest.
God's true and only son was Christ: I tell thee
That every child of man must be Christ, also.
He who, love-lost in God, gives all to love Him,
That man is God's own son, His best-beloved.

—*Trans. T. C. W.*

A STATEMENT OF UNITARIANISM.

[This magazine comes into the hands of many who ask "What is Unitarianism?" Our churches have no "creed", have always refused to set up any formal standard of faith. As a fact they include—and welcome—persons of various shades of religious thought. Yet, as a fact also, on the great verities of religion our people are, practically, about as well agreed as the members of any other church. Therefore, while it is impossible to give any precise or official definition of their position, it is quite possible to describe *whereabouts they are.* That is what we aim to do. We intend to publish such occasional brief statements of Unitarianism, as, whether put forth by societies or individuals, seem to us fairly to indicate the general lines of thought among our churches. Such is the following statement. It does not profess to tell what any one *must believe* in order to be a Unitarian, but simply to describe in a general way what from a wide acquaintance with Unitarian churches, we judge to be the things most commonly believed among us.—EDS. U.]

We believe that there is one Supreme Being, who in his nature is goodness and truth, and who is our Father in heaven; that we are at all times and in all places in his living presence; and that it is our duty and highest joy to love, obey and worship him.

We believe in Jesus Christ as the greatest of religious teachers and prophets, the best illustration of the divine in humanity, the best revealer of the Father.

We believe that the Bible, while not infallible or free from error, is yet the greatest and most important book of religious inspiration and instruction which God has given to the world, containing lessons of spiritual and historic truth which, rightly understood and practiced, will bring on earth that reign of righteousness, love and peace, which Jesus calls "the Kingdom of God".

We believe that man is a being of unlimited possibilities, in his nature good; that the object of his life is to be perfect, as our Father in heaven is perfect; that his law of action is conscience, or the light within.

We believe that as human beings we are all brothers and sisters; and that it is our duty and truest pleasure to work for the good of one another.

We believe that the human soul is divinely inspired and endowed; and that we are therefore immortal, and capable of endless growth and progress.

We believe that in the life here, and in the life hereafter, we must meet the rewards of our deeds, good or evil; that sin must bring suffering and degradation, and righteousness result in joy and peace, and while we dare not affirm it we yet hope and believe that all souls will attain to final goodness and consequent happiness.

THE LATE HENRY P. KIDDER.

The sad intelligence that our good friend had passed away came just as our last number was issued. It brought with it something of a sense of desolation. The world felt poorer. The little world of our own church felt very much poorer. Not because of his wealth; the world is no poorer in that respect, for

that is here still, but because of his character. So much has been written about him during the month that has elapsed since his death that there is nothing new now to be said about the details of his life and work, but we cannot refrain from adding our tribute, even though so late, to his large public spirit, to his absolute integrity, and to his benevolent interest and helpfulness in whatever might make the world better and man happier. In our own household of faith he was a loved and honored worker, giving not only of his means with an untiring generosity, but, what ever made his money doubly valuable, giving *himself*, his time, his thoughts, his wise business ability. And from the earlier days when he was an earnest worker in the Sunday-school, to these later years when he has been one of our foremost laymen in whatever offices of trust or honor might help our churches, he has remained always a kind, courteous, upright man, and an earnest unashamed Christian. O, busy men, who give so freely of your wealth, let the thought of Henry P. Kidder lead you to give a little more of *yourselves.*

A LAYMAN'S TRIBUTE.

Long ages ago, one who had acquired about all the world has of material prosperity said, in the bitterness of his heart, "All is vanity". One has recently passed away in Boston, who had acquired a great and unusual share of the world's goods, but who never said or felt that all was vanity. Whence the difference? Just here: the latter not only sought and won material success, but he sought and won that higher life, which transformed and transfigured all his material possessions, and made his life, his *whole* life, rich. Nothing to him was vanity or in vain. He worked hard in his "business", and his work told. Every business transaction was an honest one. He could meet and look every man with whom he had dealt, squarely in the face, and meet his eye without flinching. He worked diligently in everything, so far as was in his power, that had for its object the elevation and improvement of his fellow-men. He strove to follow the example of him who went about doing good. He was a religious man, in the way of the simple, cheerful, trusting liberal faith, and this gave character to all he did, and made that completeness of manhood which surprised all who knew him, and makes his loss so deeply mourned.

The actual life of such a man is an object lesson, and if considered with any care cannot be misunderstood nor mistaken.

How many are to-day full of unrest and dissatisfaction who have been, as the world too generally considers, successful? The reason is plain. They have cultivated only one part of their nature. The man who cultivates the *whole* of his being lives a true life and finds blessing in all. A. S. W.

WOMAN'S WORK AND POST-OFFICE MISSIONS.

Communications for this department should be addressed to Mrs. Eliza R. Sunderland, 175 Dearborn St., Chicago.

RELIGIOUS STUDY CLASSES.

An encouraging indication of a deepening of our denominational consciousness is to be found in the efforts of our Women's Conferences, east and west, within the past few years, to direct attention toward, and awaken an interest in, the study of our denominational literature and history. When the Unitarian women of the west organized themselves into the Women's Western Unitarian Conference five years ago, the two objects they set before themselves as reasons for their organization were: first, the broadening and deepening of their own religious life, and second, the carrying of their religious thought to others. These objects have since crystalized into the practical forms of Post-Office Missions and Religious Study Classes. At its last annual meeting in St. Louis last May, the Conference appointed two general committees, one to extend and systematize post-office mission work, the other to prepare programmes for religious study classes. The latter issued a printed report in leaflet form, in September last, containing three carefully prepared pro-

grammes, with references for extended courses of reading, upon—

I. The Growth of the Hebrew Religion.

II. Unitarianism in America.

III. Unitarian Doctrines.

These included respectively X., IX., and XVI. subjects; each of these subjects, however, comprehensive enough to bear dividing into two, three, or four parts to meet the wish on the part of any society for weekly or semi-monthly meetings. In addition to these three specially prepared programmes, the leaflet also contains the study programmes for 1884–85 of the St. Louis and Cincinnati Women's Associations, and of the Chicago Women's Association for 1885–86, as showing what women have already done or are doing in this direction of religious study. Space will not allow of any extended notice of any of these programmes, and such notice is rendered unnecessary by the fact that the leaflet itself, containing them all, can be had by sending five cents to Miss F. Le Baron, 175 Dearborn street, Chicago, Ill.

The committee announce that their special aim in preparing the leaflet is to aid in establishing, this year, as many classes as possible—weekly or semi-monthly, when the members live near enough together to admit of it; monthly, where subjects and circumstances allow more elaborate preparation and require fewer meetings. Could this aim be widely realized, how great a work would have been accomplished for Unitarianism. We constantly hear complaints of want of interest on the part of our people in our church and denominational life; but interest in anything grows with knowledge. Let us each be persuaded that, as a denomination, we do stand for certain great faiths and principles; that these faiths and principles have a real, vital interest, and have had a history, and then let us make ourselves intelligent with reference to those faiths and principles and that history, and I am very sure there would be no further ground for complaint of lack of interest or loyalty in our Unitarian ranks. But how shall we insure this general intelligence on religious subjects? How do we insure general intelligence on purely literary subjects? By and through study classes, in school and college and literary club. What an immense widening of the literary horizon has been effected within the past twenty-five years through the one instrumentality of the literary club! What an immense widening of the religious horizon might be effected in all our churches and communities in the next twenty-five years through religious literature classes! In many places Thursday evening is set apart by the orthodox churches as prayer-meeting night. Suppose our Unitarian churches should join the sisterhood of Thursday evening meetings, but make a leading feature of the evening a study, consecutively, of Christian history, of religious biography, of religious poetry and hymnology, of our special Unitarian history and doctrines? Or suppose, in churches which have but one Sunday service, Sunday evening were set apart for such a systematic study of religious literature, beginning with our own Unitarian faith and history, can any one doubt the immense gain in interest in, as well as knowledge of, these subjects which a few years would bring about? It may well be questioned whether any church should feel that its church life is complete without such a definitely arranged study class, with its courses of study, its text-books and its promotions, as carefully planned for as they are in the work of the Chautauqua circles, for instance. And here is work which calls for women's help, both as leaders to plan and as pupils to execute. In how many churches have study classes been carried on during the past year? In how many more are there earnest women who will see to it that such classes shall be established during the coming year? And then, once established, who will put thought and heart enough into them to make them live on from year to year? It is very certain they will not live and prosper without earnest and persistent effort on the part of some one, any more than schools and colleges, lecture courses and literary clubs will

live and prosper without earnest and persistent effort on the part of some one.

But it is not in churches alone that such study classes are needed and are feasible. Two or three or half a dozen liberals, in places where there are no liberal churches, would find in such classes social and religious helps of a congenial and elevating kind, and might thus lay the foundations of the Unitarian church of the future in those towns. I know one church, now prosperous and, I believe, self-supporting, which started a few years ago by a number of young men meeting Sunday afternoons to read and talk over Unitarian tracts and sermons. If any isolated Unitarians read this, who are longing for a church fellowship, why not follow their example? Send for the "Programmes for Religious Study", select a course of study, invite to join you all whom you can interest, and in due time other Unitarian churches will come into being.

THE CHICAGO WOMEN'S UNITARIAN ASSOCIATION.

This is a religious study association, made up of members from the four Unitarian churches of the city. It holds its meetings monthly in each of the four churches successively. The programme calls for a lunch served promptly at 12:30, at the close of which the literary exercises begin. These consist of a fifteen-minutes' report of the current religious events of the month, followed by one or more papers upon the topics assigned for that day, and these in turn by a general discussion of the subject. The January meeting was held on Thursday, Jan. 28, in Unity church. The topic for the day was "Training of the Affections". So much has been written and thought and said for some years past on the subject of intellectual culture, that it came as rather a surprise, seemingly, to not a few,—the suggestion that there was an affectional nature, the training of which was worthy of thought and care as great as that given to the culture of the intellect. Yet after listening to the carefully prepared paper and the interested discussion which followed, it is doubtful whether a single one of the hundred and twenty ladies present failed to carry away a higher estimate of the heart side of her own and her children's natures; and not a few were ready to assent to the earnest word of one of the speakers, who said: "It seems to me that this subject of training the affections is not limited to children and young people, but is a life-work for each of us, and as such should be carefully and thoughtfully considered and planned for."

And what has all this to do with *religious* study? asks some one, forgetting, as we are all only too apt to do, that love is the fulfilling of the law, divine as well as human, and that all culture, so-called, which stops short of this goal of loving,—upward toward the supreme excellence, God, outward toward fellow-men,—is but a one-sided culture, unworthy the name.

At the February meeting the subject for consideration by the association will be "Co-education of Husbands and Wives", and at the March meeting, "Reading for the Young"; both practical subjects, which ought to elicit some wise, practical suggestions bearing upon every-day life and duty.

Aside from all the actual gain in added knowledge and clearer thinking —and it is not a little in either direction, which may justly be credited to the Chicago Unitarian Women's Association during its nearly four years of work—its existence has been more than justified, such is the testimony from all sides, by awakening among the members of the different churches of the city a sense of common sympathies and common aims, which has greatly strengthened each and all.

E. R. S.

LITERARY NOTES.

Sanskrit is taught at the University of Kansas.

James Russell Lowell is to sail for Europe, March 27.

The Mormons are about to erect a college in Salt Lake City.

Miss Maud Howe, daughter of Mrs. Julia Ward Howe, will shortly publish another novel, the scene of which is laid in New Orleans.

It was the intention of Ticknor & Co. to celebrate the 79th anniversary of the birth of Longfellow—Feb. 27—by issuing his biography on that day.

Mrs. Hattie Tyng Griswold will shortly issue through A. C. McClurg & Co., Chicago, a series of studies on the home life and domestic habits of great writers.

Lord Wolseley says that during active war service he carries with him a Bible, a prayer-book, a copy of Marcus Aurelius' Meditations, and a Shakspeare.

Archdeacon Farrar's new book, containing his "Sermons and Addresses Delivered in America", is being published simultaneously in London and New York.

Prof. Fleiderer's great work on the Philosophy of Religion is soon to be published by Williams and Norgate, London, in the "Theological Translation Fund Library."

Charles Scribner's Sons have just published a suggestive and interesting little book by Prof. John Stuart Blackie, entitled "What does History Teach"? discussing the influence of history on Church and State.

The firm of Jansen, McClurg & Co., for some years past the leading bookselling and publishing house of Chicago, has changed to the firm of A. C. McClurg & Co.—Mr. Jansen, the senior partner, having withdrawn.

We are glad to see that an English edition of Rev. James T. Bixby's excellent book on the "Similarities of Physical and Religious Knowledge" has been published by the British and Foreign Unitarian Association.

Pope Leo XIII. is a poet. A volume of verses, written in Latin, with a translation into Italian, an introduction and notes, has lately appeared. Of course Catholic writers praise it, and seemingly it is not unworthy of some praise.

Mr. James Colegrove, who, during the existence of the Colegrove Book Co., in Chicago, was the president and leading business manager of the company, is now connected with the large book house of S. A. Maxwell & Co., 134 Wabash avenue.

It is said that Bishop Spaulding, of Peoria, Ill., is to be the rector of the National Catholic University which the late Plenary Council decided to establish in Washington, D. C. Bishop Spaulding is now traveling about the country raising funds for the University, and is reported to be meeting with encouraging success.

What *can* be said for what are euphemistically called *George Eliot's two marriages* is thoughtfully and earnestly said by Rev. C. G. Ames, in his pamphlet under that title. It is not much that can be said, but the fact that a fourth edition is just issued (George H. Buchanan & Co., Philadelphia), seems to indicate that a good many people are interested in the matter.

Henry M. Brooks has prepared a series of volumes, of which the material has been gathered from old newspapers of Boston and Salem, which will be known as "The Olden Time Series", each book to have a separate title, such as "Days of the Spinning-Wheel", "Quaint and Curious Advertisements", "New England Sunday", etc. Ticknor & Co. will publish the series, which will be sure to interest many readers.

Mrs. Helen E. Starret, well known among the literary women of the West, has written an excellent little book for young ladies, entitled "Letters to a Daughter", treating in a way at once winning and sensible, such subjects as behavior, manners, self-culture, aims of life, personal habits, society, conversation, associates, religious culture. The volume costs in paper 50 cents, cloth 75 cents, and is published by A. C. McClurg & Co., Chicago.

"The novelists' profession", says the Boston *Post*, "is apparently becoming hereditary. Not to speak of Miss Thackeray, Mr. Julian Hawthorne, and other well-known instances, a daughter of Mr. Howells is making ready to try her hand at fiction, a daughter of Mrs. A. D. T. Whitney has a novel in press, and a sister of Mr. E. P. Roe will soon give the world a novel. It may be added that Mr. J. H. McCarthy, a son of Mr. Justin McCarthy, is about to publish a story".

The *Unitarian Review* for March opens with an article by Rev. M. J. Savage on "The Debt of Religion to Science"; Col. Carroll D. Wright declares "The Duty of the Pulpit towards Social Reform", and Rev. N. P. Gilman's paper on "The Reaction Against Individualism" follows in the same general line. A second part of Rev. Mr. Bixby's Newport address on Religion and Theology in Germany, and Rev. Dr. Schramm's account of "The Jumping Procession at Echternach", fill out the number. The number is a strong one.

To his long list of thoughtful works on Philosophy and kindred themes, President Bascom, of the University of Wisconsin, has recently added another, entitled "Problems in Philosophy", published by Putnam's Sons. Among the problems considered are, Methods in Philosophy, Relativity of Knowledge, Spontaneity and Causation, Freedom of the Will, Final Causes, Universality of Law, History of Philosophy, A Philosophy of History. The book shows in every chapter the trained and able thinker. Admirers of Drummond's "Natural Law in the Spiritual World" will be specially interested in the strong chapter on Law.

We are glad that one so noted for an absolutely open and fearless mind as Rev. J. W. Chadwick, has spoken out so strongly—in his sermon *Gnostics and Agnostics*, just published by G. H. Ellis, Boston—on that stupendous piece of elaborate nonsense, "Esoteric Buddhism". He compares it, very aptly, to the fantastic systems which, under the name of Gnosticism, grew out of the early mingling of Christianity and heathen philosophising. "Here, as there, is the same wild-cat speculation, the same scorn of the slow, patient methods of the scientific men, the same stupendous pyramids of knowingness resting upon the same slender apexes of fact and observation, and, most conspicuously of all, the same identification of religion with a purely intellectual process and result, with more or less contempt for 'mere morality' as an affair which cannot seriously concern the devotee of knowledge on his way to its supremest heights."

Kristofer Janson, the poet-preacher from Norway, now living in Minneapolis and laboring as a missionary among his fellow-countrymen throughout Minnesota, has recently published a volume at the Gyldendal book house in Copenhagan, entitled "Præriens Saga" (The Story of the Prairies), describing the life of the Scandinavian settlers in our Northwest. It is said the work will soon appear in an English translation. Mr. Janson is the author of some twenty or more volumes, many of which rank high in the literature of his native land, where he is famous as a zealous worker in the language-reform movement and a lecturer on historic, æsthetic and philosophic topics, as well as an author of poems, dramas, romances, short stories and descriptions of travel. To an American public he is chiefly known through his missionary labors and his musical romance, "The Spellbound Fiddler".—*Chicago Tribune.*

Mr. Janson's very latest production is a religious work of a doctrinal character entitled "Is Orthodoxy Right", which will be published soon in the Norwegian language, in five small volumes, by John Andersen & Co., Chicago. The volumes are to appear at intervals of two months. The subjects of the different volumes will be as follows:

1. Is the Bible an Inspired Book?

2. (*a*) Shall we believe in three Gods or one? (*b*) Was Christ God or Man? (*c*) How did the doctrine of the Divinity of Christ arise?

3. Does the Bible teach an atonement through blood?

4. The History of the Devil. About Miracles.

5. About things to come.

FOREIGN NOTES.

Prince Bismarck's speech in the Reichstag, on the subject of the treatment of the Poles, shows the lack of any leavening religious influence in Germany. The present Emperor, who crowned himself king "By the grace of God", and caused much laughter thereby, has failed entirely in his often-repeated attempts to have a church in Germany—there is none. They have philosophies, but no churches.

The English magazines, of whatever political or religious stripe, are teeming with suggestions and discussions of the question of disestablishment. In the *Spectator* of some few weeks ago there was a sober Christian discussion of the question whose temper would serve as an excellent example in sectarian squabbles. The church, it said, had a larger duty than that of fighting for pecuniary or social privileges. It should remember rather its own character than its possible prominence, political or otherwise. In its treatment of adversaries its first thought should be, not of advantage, but of generous fairness; it should seek rather to save itself from secret faults than to be captious in its criticism of rivals. Perhaps if this had always been the spirit of the church no such discussion as the present one could be carried on for long without answering itself. But,

"The great design unfinished lies", and dissenters and churchmen alike are seeking a remedy. In an article entitled "The Salvationists", in the *Contemporary Review* for January, there are some suggestions which might prove useful in this matter.

It is somewhat astonishing to learn that in 1884 these people raised and expended about $373,280; that they have in England alone a constituency of over half a million. And be it said that many of these are people who before had given no attention to higher things at all.

Mr. Francis Peek, the writer of this article, gives as one strong reason for the success of the Salvationists, the persistency with which they insist on making every convert a converter. This, he says, has the effect of making and keeping enthusiastic those whose baptism had been merely the result of emotional accident. He thinks, too, that could the Church of England civilize some of the methods of the Salvationists and still keep the vitality in them, the church might succeed as have they. Indeed this last political campaign in England, if it has fallen short of both Liberal and Tory expectations, has at least given an impetus to church reform—and the reform asked for and needed is not unlike that demanded to-day in America. Practical charity needs no recruits, no improved machinery; it is not the church machinery either here or in England which needs looking after. But there is something higher, and better, and at the same time more intangible, than these, for which to-day there is great need—we want the religious temper, the spirit which comes from companionship with God. The Salvationists in one way, the agitation about disestablishment in another, is each doing something towards this in England.

There is one sovereign in Europe whose influence is seldom remembered by Americans. Very few of us took much trouble to read the present Pope's encyclical letter, "Immortale Dei". And yet if Unitarians care to know just where their agitation of matters religious has no effect it would be well for them to read this letter. It so often happens that liberal thinkers come to believe that all the world is liberal, or, like Mr. Savage, to believe that men are in reality liberal, whatever they may think or say about it. There is a foreign philosophy which obtains across the water, and which sees no good in freedom of thought or freedom of speech. It is not the philosophy of fools and slaves, nor is it held less honestly or less thoughtfully because we do not approve of it. Indeed it is not wholly irrational—grant the premises, and this conservative scheme of things assumes a sensible appearance. But, however that may be, it can do no harm to Unitarians, who think that every man must be a Unitarian if he will think for himself and then honestly adopt the conclusions of his thought, to read what follows:

"Certain modern principles are out of harmony, not only with Christian but in some respects with natural law—such as, that all men being alike by birth and nature, are equal in their relations of life; each is master of himself, and in no way comes under the authority of another; he can think freely on whatever subject he likes and act as he pleases, for no one has a right of ruling over others. In a society founded on these principles, *government is only the will of the people*, which is alone its own proper sovereign; God is passed over in silence; it is held that no religion should be publicly professed nor any one preferred to the rest; every one may follow what religion he prefers, or none at all; consequently free opinions are expressed concerning worshiping or not worshiping God, and there is unbounded license of thinking and publishing. States founded on such principles as these do an injury to the Church; even natural religion can show us the falsity of opinions of this character."

This papal moan proves clearly that the Unitarian antipodes still exist. And the holy father who writes in this way to the servants of the Church is a European sovereign of some influence. Let that not be forgotten, even in this country, that he still has the authority of influence. And yet nothing is more interesting in the later foreign news than to compare the tone of this last encyclical letter and the real results of Catholic rule. It is easy to discover and weigh the quality of the Pope's influence, by looking to Ireland for an answer: "That Church (the Roman Catholic) has in Ireland enjoyed advantages which she has possessed in the same degree in no other country of Europe".... "Yet, after generations of effort honestly pursued by men often of ability and sometimes of genius (Father Mathew, for example, was something of a prophet, in the true sense of that word), the church has failed to instil into Irish minds the most elementary principles of morality.... The conscience of the people is paralyzed, and that by a vice which, of all the churches, the Catholic church has least extenuated—the debasing passion of greed. .... It is not Catholicism which preaches the 'gospel of getting on', yet it is Catholicism which in Ireland tolerates that especial excuse for crimes as offensive to Catholicism as to any Protestant system ever taught.... Nor is this the only one of the failures of the church—Rome holds tenets which compel her to regard certain forms of crime with a peculiar abhorrence, and in especial she abhors and denounces criminal secret societies."

These statements, all from recent English and Irish periodicals, are of peculiar interest now. For it is for more freedom that Ireland is asking—Ireland is demanding just those things of which the recent encyclical letter says: "States founded on such principles as these do an injury to the church"; or, to put the whole question succinctly, it comes down to a battle between that last chapter in Mr. Fiske's book entitled "The American Political Idea", in which he says that progress in government is toward centralized federation, and the policy of the Pope represented by a world governed by an infallible religious centralized government. Irish affairs have therefore not only a secular interest but a very important religious interest.

NEWS FROM THE FIELD.

Rev. Oscar Clute preached at the Illinois State University on Sunday, Feb. 28.

Rev. C. W. Wendte has set out on his westward journey to enter upon his work on the Pacific coast.

Rev. A. G. Jennings, our minister-at-large for Indiana, is to speak at Purdue University the last Sunday in March.

The Universalists of Indiana give their State Missionary, or Minister-at-Large, the title of "Superintendent of Churches". It is a good name.

In addition to his office work, large correspondence and editing of THE UNITARIAN, the Secretary of the Western Conference has during the past four weeks traveled 1,800 miles, and preached and lectured ten times in six different States and Territories.

Mr. Herford's missionary preaching tour in the West was everywhere enjoyed and most helpful. From Keokuk word comes to me from the gentleman who arranged the visit there: "Mr. Herford's talk was the bright event of the winter so far, in our society. All our people were very much pleased." From Davenport the minister writes me: "Mr. Herford did much good."

Mr. Beavis, now pastor at Iowa City, writes: "Mr. Herford's lecture here was a treat to everybody;" and testimony comes from other sources that the lecture had a marked effect in that university town, as it could not fail to do, for its method was the modern method of appealing to the facts, and his conclusions were warranted by the facts set forth. The pastor at Midland, Mich., writes: "A widespread impression existed in all this section that Unitarianism is destructive in its nature, and does not stand for much of anything. Mr. Herford's lecture did much to correct this. I think no single event in our history ever did us so much good as Mr. Herford's coming." Similar word comes from other places visited. To have one of our able men from Boston speak a strong word in one of our new western towns does our cause more good than can be readily understood by those who are not familiar with the difficulties under which we labor. More of the "wise men from the east" ought to make among us such helpful visits as the one we have just had from Mr. Herford. O. C.

Chicago.—Rev. T. G. Milsted, the new pastor of Unity church, is taking up his work with vigor. On Thursday evening, Feb. 4, he was installed, all the Unitarian ministers of the city, and Revs. Judy and Hunting of Iowa, taking part in the services. On Sunday, Feb. 7, he preached his first sermon as pastor. A large congregation came out to hear, and were generally gratified to find the new preacher striking the clear key-note of a living, loving, worshiping, practically helpful Christianity. Mr. Milsted has a great field, and enters upon it with the confidence of his people—a noble, loyal band.

—The meeting of the Channing Club, held on Jan. 30 (too late to report in our February issue) was the largest in the history of that body. The occasion was the appearance of the senior editor of THE UNITARIAN at the club to read a paper on "Some Points at which Unitarianism needs Strengthening". One hundred and sixty persons (ladies and gentlemen) were present. The essayist urged three things as wanting to increase the prosperity of Unitarianism: 1. More personal religion; 2. Less emphasis on freedom, and more on the ends to be attained by freedom; 3. A more vital connection with the sources of religious influence and inspiration in the past. Short addresses were made by Messrs. Utter, Blake, Sunderland and Jones—Mr. D. L. Shorey presiding. Mr. Joseph Shippen, president of the Western Conference, read a brief paper with resolutions concerning the death of Mr. H. P. Kidder, word of which had just been received. It was a great joy to Mr. Herford's many Chicago friends to see his face and grasp his hand again.

—The February meeting of the Channing Club is appointed to come off just as we are going to press (Feb. 25). This, too, is to be a special meeting, with ladies present. Mr. Milsted is to be the essayist, and it is hoped that a large representation will be present from each of our four Chicago societies to meet and welcome the new pastor of Unity church.

—On Feb. 22 a grand reception and banquet were given at the Palmer House in celebration of the twentieth anniversary of Rev. David Swing's settlement in Chicago, with addresses by Mr. Swing, Dr Thomas, Rev. David Utter, and others. The occasion was a notable one, and fittingly commemorated the coming to this city of one who has had a religious and literary influence here second to none. The minister whom one naturally thinks of in connection with Prof. Swing on such an occasion, is that man of great heart and great brain, who, in popularity and influence, stood confessedly at the head of the Chicago pulpit when Prof. Swing appeared upon the scene, and for many years after—Robert Collyer—a man who, for more years than Prof. Swing's twenty, was a vital part of all that was most progressive and broad and humane in the city's life, and who ought never to have left Chicago. The one presence necessary to make this banquet complete was that of Robert Collyer, to whom it is interesting to notice that Prof. Swing, in his anniversary sermon of last Sunday, paid a beautiful tribute.

Boston, Mass.—Rev. James Freeman Clarke has been exchanging pulpits with Rev. Mangasar Mangasarian, the heretical Presbyterian preacher of Philadelphia.

—The Boston papers report the late Mr. Henry P. Kidder as having given to benevolent objects $150,000 a year for the past ten years.

—Rev. James De Normandie, the editor of the *Unitarian Review*, has been delivering a course of eight lectures on "The Sunday Question" before the Lowell Institute.

—As we go to press word comes from the Arlington Street Church that its collection just raised for the American Unitarian Association not only reaches the $5,000 it resolved to try for, but actually goes beyond that sum.

—An interesting organization connected with the Church of Our Father in East Boston is the Society of Willing Workers, established in 1882, made up of children and youth, and existing for the purpose of training its members to work in various practical ways for the church, to interest them in doing good, and to raise money for missionary purposes, and so forth. Its custom has been once a year on Washington's birthday to have a fair, supper and entertainment in the vestry and parlors of the church. This year the gala occasion lasted through the afternoons and evenings of Feb. 22 and 23, and included a great variety of attractions for young and old. Just to read the programme almost makes one a boy again.

—The various churches in Charlestown (Boston) have lately been joining in a church canvass. One of the results interesting to our people was that sixty families declared

their preference for Unitarianism who were yet unknown to our Harvard church there. So Rev. Pitt Dillingham has written a little address or "open letter" to such, and they have been visited, and, at this writing, we learn that sixteen families have been added to the parish. Well done!

Atlanta, Ga.—Rev. Geo. L. Chaney is making a six weeks' exchange of pulpits with Rev. H. A. Westall, of Woburn, Mass.

Beachmont, Mass.—This off-shoot congregation from our Chelsea church is going steadily forward under Rev. J. W. Winkley. The people are raising money to build a church of their own in the spring, which they hope to accomplish with some help from the Church Building Loan Fund.

Beatrice, Neb.—A new society has been organized here, and is starting off hopefully under the ministrations of Rev. Geo. H. Hastings.

Cambridge, Mass.—On Feb. 12 occurred the two-hundred-and-fiftieth anniversary of the establishment of the first church in this place. The day was duly observed by religious services, with addresses from Dr. Hedge, Rev. Edward H. Hall, Hon. Charles Francis Adams, Jr., President Eliot and others.

Camden, N. J.—A correspondent from this place writes: We have here a city of 50,000 people with no liberal church. Last evening we liberals of the city—Unitarians, Universalists and others having no church home—met and formed a Free Society, under the leadership of Rev. Mr. Haskell, of Vineland. We expect to have our first service in a nicely situated and arranged hall next Sunday.

Cincinnati, Ohio.—Mrs. Mary P. W. Smith, who is preparing a brief memorial volume of Miss Sallie Ellis, to be published soon, will be glad to have persons in possession of letters from Miss Ellis send the same to her (Mrs. Smith) address, Avondale, Cincinnati, Ohio.

Concord, N. H.—The Unitarian church has called to its pastorate Rev. John B. Gilman, of Belmont, Mass.

Denver, Col.—The ministers of the city have an "association," of which Mr. Van Ness, our Unitarian pastor, is a member, indeed of which he was the president until recently.

Evansville, Wis.—Rev. J. H. Crooker, of Madison, spoke in the Methodist church of this place on a recent Sunday. This is the second time the Methodist society have courteously given the use of their church to the Unitarians.

Indiana.—Rev. A. G. Jennings, of La Porte, has recently been out on a tour of missionary work in this State. From Dayton he writes: I have preached twice each Sunday since I began my trip, besides speaking here six evenings consecutively. My discourses have been pretty fully noticed in all the La Fayette papers, so that our Unitarian word has gone out over all this region. I think I have secured one earnest young man as a student for Meadville. Hope to deliver courses of lectures on Unitarianism in La Fayette and Kendalville soon.

Iowa City, Iowa.—The young people had an old-fashioned spelling-school in the church parlors on the evening of Feb. 13. The rooms were crowded with old and young. Mrs. Clute and Prof. C. A. Eggert marshalled the opposing hosts, who attacked Webster's "Elementary Spelling Book" with great vigor. As to the result—they were not the first victims who have fallen before the unexpected assaults of that old conqueror.

Kansas City, Mo.—Rev. Rush R. Shippen, of Washington, D. C., is to supply the Unitarian pulpit for two Sundays, late in March, in exchange with Mr. Collier.

Manistee, Mich.—Under the vigorous leadership of Rev. Albert Walkley, a Unitarian church has been duly organized and incorporated. The work preparatory to building a house of worship is going on quietly but surely.

Midland, Mich.—Rev. L. R. Daniels writes: "We like the church plan you sent us, very much. We have about decided to adopt it. (It is the A. U. A. plan, mentioned in the February UNITARIAN.) We mean to get at the work of building early in the spring." The church has bought a good lot.

Minneapolis, Minn.—The junior editor of the UNITARIAN on a recent visit to the "Twin Cities" of the northwest found the Unitarians of Minneapolis full of courage and hope over their prospect of two new church edifices. Mr. Janson's new building is a commodious one, and the basement story which is completed and occupied, is as full of activities as a hive of bees, not only on Sundays, but on three or four other days of the week. Mr. Janson is an indefatigable worker, and full of resources, and more and more he is making himself felt among his Scandinavian countrymen not only in Minneapolis, but throughout the west. Mr. Simmons's new church edifice is going forward rapidly, being now roofed and enclosed. It is of stone and will be one of the handsomest buildings in the city.

New Orleans, La.—The Unitarian church has recently adopted the following covenant: "In the love of truth and in the spirit of Jesus Christ we unite for the worship of God and the service of man." The minister, Rev. Charles A. Allen, writes: "I have never before known so harmonious and hopeful a spirit here."

New York.—Robert Collyer has been such a minister of cheer and comfort, not to his own church only, but to all our churches, that all sorrow with him in the death of his youngest daughter, Annie, which occurred Feb. 10.

Northboro, Mass.—In response to what we said in our last number about the omission to mention worship as an object for which the Northboro church exists, in the recently-adopted covenant of that church, we are glad to get the following word from one of the members: "To the members of this old parish the very name 'church' implies worship, and for nearly one hundred and fifty years it has stood here for that, as well as for constantly broadening views of Christian work and fellowship." [This is certainly very good. And yet, candidly, if we have church covenants at all isn't it well to *mention* in them the *highest* things as well as the *second* highest—and especially in an age when the word church is coming, alas! *not* everywhere to mean necessarily worship?—EDS. UN.]

Philadelphia.—The opening of Rev. Joseph May's new church was a very noble, almost historic, occasion. Mr. May wanted to interest Philadelphia, and succeeded. At the opening service Tuesday evening, Feb. 9, the church was packed, hundreds standing, and at the Conference meetings, continuing the dedication festival through Wednesday and Thursday, the large church was constantly almost full. Seldom have so many of our foremost men taken part together, except at some of our National Conferences. The names and subjects were given in our last. The only drawback to the occasion was the part put down on the programme of the opening evening for "Scripture reading", which turned out to be a long patchwork of snippets, partly from the Bible, partly from all sorts of authors, ancient and modern. Probably there were not ten Unitarians in the church who were not ashamed of it.

—Mr. E. D. Barker, of the Spring Garden Church, who has sent one hundred subscriptions to the UNITARIAN, writes: "All are much pleased with the magazine, and I find that nearly all as soon as they read their copies *are sending them to friends*, thus is the *missionary spirit* of your work being *realized*." A good example here for subscribers to the UNITARIAN everywhere to follow.

Providence, R. I.—From the Olney Street Church, Rev. Alfred Manchester, pastor, comes a parish paper, *The North Star*, full of stirring suggestions of religious life and church work.

Rock Rapids, Iowa.—The Secretary of the Western Conference lectured here on "The Bible in the Light of To-Day" and "The Religion which Our Age Demands" to large congregations on Monday and Tuesday evenings, Feb. 15 and 16. The town is a growing one of 1,500 inhabitants. No Unitarian discourse had ever been given in the place before. The whole town was stirred up by the lectures, and while many vigorously condemned the new heresy, a still larger number approved and inquired eagerly if arrangements could not be made to have more of the same rational gospel preached in the town.

Sioux Falls, Dakota.—The Western Secretary spoke here to a company of liberal people on Thursday evening, Feb. 17, and the question was considered as to whether the time was not about ripe for the organization of a Unitarian church. Sioux Falls is the largest town in southern Dakota. It is overburdened with orthodox churches, but it has no liberal society. It has, however, a good nucleus of liberal people, among them Mrs. E. T. Wilkes, an earnest Unitarian and an able preacher, who, if her health would allow it, might be depended on to organize and build up the coming Unitarian church. It is evidently time Unitarian societies were organized in at least six of the rising towns of this soon to be *State* of Dakota, namely, in Sioux Falls, Yankton, Huron, Fargo, Jamestown and Bismarck.

Springfield, Mass.—The people have been so interested in Rev. John Cuckson's sermons that they have pressed to have them printed, and an issue of "Springfield Unity Sermons" has begun. Two are already published—strong, able discourses.

Sterling, Mass.—The pastor, Rev. James Whitmore, is giving consecutively a Sunday evening course of lectures on "The Religions of the World", and a week-day course upon "Our Country". Mr. Whitmore is his own S. S. Superintendent and is awakening a real enthusiasm in the study of the Bible, by asking each Sunday a question, the answer to be found from the Bible.

St. Louis, Mo.—Rev. John Snyder, of the Church of the Messiah, has been giving a special series of discourses on the following subjects: 1. Evolution in Religion and Christianity. 2. The Debt of the World to Christianity, and of Christianity to the World. 3. Evolution in the Church. 4. Evolution in the Sacred Scriptures. 5. Evolution of the Doctrine of the Trinity. 6. The World Coming Back to Christianity.

—Prof. M. S. Snow, of Washington University, has been giving a series of five illustrated lectures on Historic London in the Church of the Unity.

St. Paul, Minn.—Rev. Clay MacCauley has been spending two Sundays in Boston and Washington — his pulpit in St. Paul meanwhile being supplied by the Secretary of the Western Conference. Mr. MacCauley has been giving much attention during the winter and spring to industrial and social

topics, and some of his discourses have attracted considerable attention and have been reported wholly or in part in the St. Paul papers. The Unitarian church is now making an effort to clear itself from debt. In building its new house of worship it allowed itself to accumulate a small debt of $3,000. Recently a member of the society has offered to pay $1,000 of this sum if the society will at once raise the other $2,000. A vigorous effort is being made to meet the conditions of the offer.

Templeton, Mass.—Rev. A. C. Nickerson resigns after a pastorate of seven years. His society express cordial appreciation of his work.

Tipton, Iowa.—This beautiful little town is the county-seat of Cedar county. The Davenport committee of the Post-Office Mission has found here a number of people who are glad to receive our printed word. Following the suggestion of this committee, some of the Tipton people arranged for Rev. O. Clute to preach in the court-house on Sunday, Feb. 14. Congregation 75 in the afternoon, when no other churches had meetings, and 50 in the evening, when all other churches had meetings. The friends here are earnest and awake, and are determined to have other meetings in the near future.

Topeka, Kas.—It is hoped to dedicate the new church the latter part of this month.

Toronto, Canada.—Rev. Hiliary Bigrave's congregation presented him with a purse of gold on the recent occasion of his thirty-seventh birthday, accompanying the gift with an address expressive of warm appreciation of his efficient work, as well as that of his excellent wife.

Union City, Pa.—Mr. L. W. Mason, of the Meadville Divinity School, has been preaching here for the past five months. A church has been organized which bids fair to be permanent.

West Liberty, Iowa.—A series of meetings was held here, beginning on Sunday, Jan. 31, and extending through four evenings of the following week. Rev. O. Clute preached. The congregations were good, and were made up of men and women of force and intelligence. The Hicksite Friends generously granted the use of their meeting-house. A large number of the A. U. A. tracts were taken by the congregations, and by them were widely scattered through the community. A good list of subscribers was obtained for THE UNITARIAN.

Will our friends be so kind as to read the "Special Notice" on page II. of cover of this issue; also the information at beginning of cover, page III., regarding sample copies and uture subscriptions?

CALENDAR FOR MARCH.

A THOUGHT GEM FOR EVERY DAY.

(Selected from Lowell by Mrs. E. E. MAREAN.)

1. M. All great poets have their message to deliver
to us from something higher than they.
2. T. To have greatly dreamed precludes low ends; * *
On such a base great futures are built up.
3. W. Be noble! and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own.
4. Th. The love of all things springs from love of one.
5. F. Believe the promise of to-morrow,
And feel the wondrous meaning of to-day.
6. S. He who scorns the least of Nature's works
Is thenceforth exiled and shut out from all.
7. S. *Lord! all thy works are lessons; each contains*
Some emblem of man's all-containing soul.
8. M. One day!
Remember whose and not how short it is;
It is God's day.
9. T. Meek obedience too is Light,
And following that, is finding Him.
10. W. That love for one, from which there doth not spring
Wide love for all, is but a worthless thing.
11. Th. Get but the truth once uttered, and 'tis like
A star new-born, that drops into its place.
12. F. They have half-way conquered Fate
Who go half way to meet her.
13. S. All God's angels come to us disguised.
14. S. *Slowly the Bible of the race is writ;*
Each age, each kindred, adds a verse to it.
15. M. No man is born into the world whose work
Is not born with him.
16. T. Men in earnest have no time to waste
In patching fig leaves for the naked truth.
17. W. No power can die that ever wrought for Truth.
18. Th. Block by block, with sore and sharp endeavor,
Lifelong we build these human natures up.
19. F. Not what we give, but what we share,
For the gift, without the giver, is bare.
20. S. To change and change is life, to move and never rest;
Not what we are, but what we hope, is best.
21. S. *Greatly begin! though thou have time*
But for a line, be that sublime—
Not failure, but low aim, is crime.
22. M. Endurance is the crowning quality,
And patience is the passion of great hearts.
23. T. Higher purity is greater strength.
24. W. Be, as thou wouldst be in thine own clear sight,
And so thou shalt be in the world's ere long.
25. Th. Upward the soul forever turns her eyes.
The next hour always shames the hour before.
26. F. Worldlings cannot, struggle as they may,
From man's great soul one great thought hide away.
27. S. What Nature makes in any mood
To me is warranted for good.
28. S. *God and heaven's great deeps are nearer*
Him to whose heart his fellow-man is nigh.
29. M. Fulfill so much of God's decree
As works its problems out in thee.
30. T. To the spirit select, there is no choice,
* * When there is work, that he must do for God.
31. W. Behind the dim unknown
Standeth God within the shadow, keeping
watch above his own.

TO NEW SUBSCRIBERS AND PERSONS DESIRING SAMPLE COPIES OF THE UNITARIAN.

We printed 10,000 of our January number and 7,000 of our February, supposing this would enable us meet all demands, but the calls were so numerous that our supply was exhausted by the middle of February, with requests for many hundred sample copies yet unfilled. These, however, will be filled with the March number. Of this issue we are happy to inform our friends we can supply as many copies as are desired to ALL APPLICANTS, since we shall not only print a large edition but electrotype.

Though we cannot send any more copies of the January or February UNITARIAN *as specimens*, we have a few hundred copies reserved to fill *subscriptions* of persons subscribing hereafter who may wish to get the magazine from the beginning. Let it be understood, therefore, that for a little while longer new subscribers will receive the January and February numbers *if they so request.*

WHO SHALL HAVE THE BANNER?

We have been thinking Rev. Charles G. Ames' society in Philadelphia would surely get it, for subscriptions have continued to pour in from there until we have now 102 on our books. It would not do, however, for Mr. May's people, prosperous as they are and rejoicing in their new church, to be outdone by the younger society, and so we are not surprised to see the stream of names come in from their church as steadily and strongly as from the other, so that if one is ahead one day, the other is pretty sure to catch up or go beyond it the next. And then, Boston is of course unwilling to be outdone, and so we see Mr. Dillingham's society (Charlestown) on hand with a round 100 subscribers. But New York can never consent to be anywhere else than in the lead, in anything good, especially with a young man in its first church pulpit: accordingly we restrain our astonishment when Mr. Williams sends us 105 subscriptions. These are a few of the largest lists in the eastern cities, where Unitarianism is strongest. But ought the banner to go to the society that sends most subscriptions, irrespective of circumstances? May not a smaller list in a smaller town, or in a place where Unitarians are few, as rightfully claim the prize as the larger number in the more favored place? If so, perhaps the banner should go to Ithaca, N. Y., a place where, with a small society, we have 42 names; or to any one of a dozen or twenty other small towns in various parts of the east where we have from 25 to 70 subscribers. Or, perhaps it should go west or south, to some of the places in which Unitarianism is new and just struggling up into a recognized existence, but where, considering all the circumstances, our lists are quite as large, like Midland, Mich. (our six-months'-old baby), which sends us 14 subscribers; or Iowa City, where Bro. Beavis gets us 22, or San Diego, in far-off California, where Bro. Cronyn finds us 15, or the other western places mentioned last month, in which we have from 30 to 65. The most formidable competitor in the west at the present date, however, is one which within just the past few days has been coming fast to the front, viz., St. Louis. In addition to 20 subscriptions previously received, Mr, Snyder has within the week sent us 89, saying "I hope to make it 150; St. Louis *must* have the banner." So this is the way the contest stands as we go to press. Who can tell what the future may bring forth?

SENT FREE TO ALL APPLICANTS: Tracts and Sermons published by the American Unitarian Association, on almost every vital subject of religious thought now prominently before the public. Send for catalogue. Address AMERICAN UNITARIAN ASSOCIATION, 7 Tremont Place, Boston, or WOMAN'S WESTERN UNITARIAN CONFERENCE, 175 Dearborn street, Chicago.

FOR FREE DISTRIBUTION—The beautiful and powerful sermon of Prof. Frank G. Peabody on "Thirst for the Living God", which was delivered last autumn before the Ministers' Institute, in Newport, R. I., and has been delivered since, in the courses in Dr. Putnam's church, Brooklyn, N. Y., and King's Chapel, Boston, has been printed in pamphlet form, and a quantity has been sent to the Chicago office of THE UNITARIAN for gratuitous distribution in the west. Applicants will please send stamps to pay postage.

RELIGIOUS STUDY CLASSES; or, The Study of the Literature of Unitarianism in Churches, Bible Classes and Clubs. By Mrs. Eliza R. Sunderland. Pamphlet; 24 pp. Price 10 cents; per 100, $5.00. Address Women's Western Unitarian Conference, 175 Dearborn street, Chicago.

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